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100, New Orleans, La., or to M. T. Martin,
All communications for the paper should be
sent to J. B. Connerly.

COMMUNICATIONS.

How to Support the Gospel.

[Here is something practical for
country churches. Read and then
select your cotton patch, and your
gospel pen.—Ed.]

The work of a pastor is indeed an
arduous work. He is constantly at
tending the service of Christ in his
churches, in the ministry of the
word and prayer, with watching for
their souls, as he that must give an
account to God for his stewardship,
studying to show himself a workman
that needeth not to be ashamed, "rightly
dividing the word of truth."

He is not only to preach and pray
for his flock at their stated meetings,
but he must, if he does his whole
duty, visit his people, converse with
them on the subject of religion, find
out their spiritual condition, and there-
by be better enabled to feed them with
such food as will be conducive to
their spiritual health and growth.
Nor is this all; the world, enslaved
by sin, debased by ignorance, and
crushed by numerous ills, is to be
converted to Christ. The moral de-
sert is to be changed into a beautiful
and fruit-bearing garden. Supersti-
tion is to be succeeded by knowledge,
thriftlessness by industry, pollution by
holiness, and sorrow by peace and
joy.

Now, if he has all this to do, can he
have time to "cultivate himself," with
the things of this life, in providing
a support for his family? He and
his family must be supported.

On whom does this duty devolve?
Nothing is more clearly taught in
the New Testament than that this
duty has a *double* support. It is
shared by the churches served by
them, provided said churches are
able to give it without being oppres-
sed. Nor is it to be given in the way
of charity or alms, but as a matter of
right, and if the churches are able, it
ought to exceed in liberality, that
which is to be given to the poor.
(See 1 Tim. 5:1-16.)

Now the question arises, How
shall the churches, under existing
circumstances, in these hard times, sup-
port their pastors, as required by the
word of God? In most cases of this
kind, "Where there is a will, there is
a way."—Covetousness, my brother,
is a great drawback to the support
of the gospel ministry. Dr. Jeter, in
a lecture on "Covetous Christians,"
asks, "Can a covetous Christian be
covetous?" Does not, grace subdue,
in every sincere believer, the reigning
power of selfishness? Is it not
about as congruous to speak of an
honest thief, or a temperate drunk-
ard, as a covetous Christian? "In
what degree," he asks, "a Christian
may be covetous, I will not under-
take to decide, but one thing I know,
some church members are covetous."
From these covetous members, we
may expect very little, if any thing
at all for the support of the preacher,
but from the Christian, whose heart
has been renewed by the grace of
God, whose mind has been properly
instructed in regard to his duty, who
takes the New Testament as the
"man of his counsel," who wished to
see the cause of Christ prosper, and
His church prove to be a light to the
world, from such a one, we can ex-
pect all in the bounds of reason and
right, to be done. I know that times
are hard, money very scarce, and
many of us in straitened circumstances,
but God has promised to bless the
cheerful giver, and if we set out at
the beginning of the year, with the
determination to do our part, to do the
best we can towards supporting our
pastors, I believe he will enable us
to do so, and provide for our own
families too. Supposing that we all
have the will, let us now for a few
minutes notice the way.

To those who are "hard up" and
do not have money left after paying
off their merchants and others every
year, I would suggest this simple,
and, I think, practicable plan: When
the proper time comes to prepare
your land for your cotton crop, se-
lect a small piece of good land, say
a quarter or a half acre, or an acre,
owing to the amount of labor re-
quired to work it well, and when
gathering time comes, pick it out
in due season, keep it to itself,
and, after it all has been gathered,
sell it at the market price, and spend
not a dime of it, only for the support
of the gospel, and for religious liter-
ature. Now let us see what our lit-
tle patches will make. Suppose the
church has forty members, twenty
males and twenty females; suppose
each male member plants a half
acre for his pastor; that, at eight
hundred pounds per acre, would
make his patch yield four hundred
pounds of seed cotton. This, at two
and a quarter cents per pound, will
make \$2.00. Now 2x20=40—\$8.00

THE BAPTIST RECORD.

M. T. MARTIN, Proprietor.

VOL. 3.

Integrity, and Fidelity to the Cause of Christ.

CLINTON, MISS., THURSDAY, MAY 1, 1879.

Price, \$2.00 Per Annum.

NO. 11.

THE BAPTIST RECORD.

Write communications for the paper and
business matters on a separate piece of pa-
per.
In all business letters be sure to give
both your post-office and State, writing all
in a plain, legible hand.

JOB WORK.

All kinds of Job Work, not inconsistent
with the character of the paper, accepted
in good style and on moderate terms.

raised without a cent from the fel-
low members. Now, if you do not
wish to give all to your preacher,
you can divide it in this way: Give
your pastor \$5.00, \$2.50 for a relig-
ious paper, \$1.50 for missions; This
will be paying your pastor \$10.00;
the church sends up \$20.00 for missions,
and each brother has his paper to
read weekly, which will be a source
of great pleasure and profit to him-
self and family. See, this is what
the male members alone have done.
Now let us see what the sisters can
do. Some may say that the sisters
can't do any thing; they don't work
in the field, don't raise cotton, con-
sequently they can do nothing in
the way of supporting the gospel.
But I tell you they can do some-
thing. I believe they will do some-
thing, when I tell them how easy,
simple, and practicable the plan is.
I know a sister, a member of New
Prospect church, who last spring
selected from her flock, one young
man, and resolved that all her in-
crease should go to the support of the
ministry. She called her, her mis-
sionary son. She informed me, that
she realized \$3.50 from the sale of
that hen's chickens. She gave \$2.00
of this money to her pastor, sent
\$1.00 to Bro. Crosslaw, and gave
city cents to the Methodist minister,
who preached in her neighborhood.
Now, this sister paid her pastor
\$2.00, and had \$1.50 more to give as
she deemed best. Cannot every sister
who raises poultry, do as much?
I am satisfied that they can, and
hope they will try to do so. Let us
see what can be done by this plan,
by a church of forty members. Twenty
males, \$5.00 each, make \$10.00;
twenty females, \$2.00 each, make
\$40.00. Total \$140.00. How many
of the preachers here today, have
received that much, from any one
church, for one year, in the last five
years? If I were to guess, I
would say, not one. Well now, my
brother and sisters, is not this a
simple plan, and practicable plan?

Some may say, that the worms or
rust, or some other disaster may de-
stroy the cotton crop, and then your
patch would not turn out so well. If
so, make a small draw on your own
outs, pork, molasses, or anything that
will feed man or beast, to make up
the deficit. You will scarcely miss
it, and would feel much better after
paying your preacher. Under this
plan, let us see what a pastor, serving
four churches, could reasonably ex-
pect to receive for his labor, at the
end of the year. Suppose one of his
churches, has twenty-five members,
one thirty-one, and the other
fifty, in all one hundred and forty-
five members. Say, only forty-five
of this number are males and one
hundred females; that will make
\$225.00 for the males, and 200.00 for
the females. Total, \$425.00, which
amount would enable him to devote
nearly all his time to preaching the
glorious gospel to needy dying souls,
and the amount of good accomplished
thereby, can be estimated only in
the world to come. Christians, try it.
[Signed] J. H. BUTLER.
A true copy from the original.

The Price of the Truth.

Mat. 23:23.
This is just what some people can-
not stand. They would be willing to
pay the truth no doubt, but, poor, short-
sighted creatures, they cannot stand
the price. It is too much to pay at
one time. Error, untruth, may cost
more, but it is on credit. The present
truth is at present prices—imme-
diate cost—and, although it is vastly
more profitable in the end, yet a
short-sighted stinginess deters one
from the investment.

The Pharisees would no doubt
have been glad to have Jesus remain
and perform miracles for them, but
if it must be attended with loss of
their extraneous and other forbidden
pursuits, why, then the Saviour must
depart out of their coats at once.

The world is glad to have benefits
of Christianity as it is manifest in
society, but when it asks the world
to curtail itself and follow Jesus in
the paths of righteousness, then the
world says, "Depart out of our
coats."

Sometimes churches become spir-
itually bankrupt and cannot afford
to make a full surrender for truth's
sake, but must keep up appearances
and press on without the truth. The
preacher must "draw"—it will not
do for him to preach doctrinal ser-
mons at all. Oh, no! No doctrinal
preaching; it might offend the Pe-
dobaptists, the Unitarians, the Anti-
Christians, or the atheists or the sin-
ners if he were to preach any doc-
trines contrary to any or all their
several creeds. Such churches like
the truth; they believe in it—slight-

ly—but it costs so much. Let
the truth depart out of their coats.
Ministers get afraid of the price
of the truth sometimes. A man
said to me, "I was very much
pleased with Bro. N's sermon, but
he spoiled it all by closing with an
appeal for money." He could not
stand the price. "Depart out of my
coats," was his feeling. How like
the poor old negro preacher, who
asked a white brother to preach for
him, but with this word of advice
and caution, "Give us a good rona-
tion, but tell very lightly on the Ten
Commandments." Day always spiles
the effect of the sermon. He could
not stand the price of the truth. It
must depart out of his coats. Buy
the truth and sell it not.

WALTER E. TYLES.

Shall the Baptists Co-operate With the American Bible So- ciety?

By GEORGE WHITEHEAD.

The American Bible Society is
virtually a Pedobaptist Society;
shall we co-operate with them? For
one, I say never, never, never. What
such eminent ministers as Dr.
Hovey, Dr. Briggs, Dr. Lathrop or
Dr. Channing can aim at by recom-
mending us to do so, I cannot tell.
Some forty years ago we were driven
out of a denomination from that
society, leaving near forty thousand
dollars of our money behind us, and
now are asked to go back. To go
back! and how long might we ex-
pect to remain? No longer than we
would keep silent concerning impor-
tant doctrines of our faith. We
were driven out because we believed
that fidelity to Christ demanded a
pure translation of the Bible into
foreign languages; and were we to
go back now, we could only hope to
remain while we ignore this great
truth. The spirit of Pedobaptist de-
nominations, has not changed; their
doctrines are the same to day as they
were then, and their acts will be the
same under similar circumstances.
But, we are told, the objectionable
article in the by-laws has now been
omitted, how the Baptists have an
equal voice with the rest. "The com-
mittee on versions is composed of
one member from every denomina-
tion co-operating." At Dr. Osgood
for the Baptists. This seems fair;
but it works very poorly for the
Baptists, and for this reason:
Besides the Baptists, the leading
denominations represented in this
society are, the Congregational,
Presbyterian, Episcopal, and Meth-
odist churches.

Now, it is a matter of fact that these
differ comparatively little from one
another; but they differ widely,
deeply and radically from the Bap-
tists.

Again, it is comparatively an easy
matter to make a translation that
will suit each one of these; but a
very hard matter to make a transla-
tion that will suit any one of these
denominations and the Baptists.
Hence, it may be surely predicted
that in deciding upon a translation
the Pedobaptist members will all
stand together and the Baptist will
stand alone. It will not be eight to
seven, but four to one, or eight to
one, or as many to one as there are
other denominations than Baptists
represented in the committee.

And, if the Baptist translation will,
in every case, be rejected, and some
other adopted more suited to Pe-
dobaptist views.

Let me ask again, why do they,
the American Bible Society, want us
back? Are not the Baptists publish-
ing Bibles? They are. Does that
society propose to publish pure trans-
lations? They do not. Well, then, do
they think they can collect more money
for that purpose from Baptist mem-
bers than Baptists can? I think not.

Then, what are the reasons why
the American Bible Society wish us
to co-operate with them?
Those excellent ministers whose
names are signed to the above men-
tioned recommendation say "they
see no obstacle in the way of our
co-operating," &c. Yet for all this,
I think there are obstacles, and these
learned brethren have overlooked
them.

In the first place, if Baptists co-
operate with the American Bible So-
ciety, then some money now used in
publishing pure versions, will then be
spent in publishing inferior ones.
Baptists alone, I think, make effort to
publish perfect translations of the
Bible; they aim at this, and require
their translators to make as perfect
a version as is possible.

Does the American Bible Society
do this? I think not. Most gener-
ally they have their translations cor-

rupted and all that appertains to it.
There is far more danger, however,
from looseness than strictness of
management. Parents should study
this subject by observation, reading
the best authorities on the subject,
and above all, by the prayerful study
of God's word.

Home should be made a happy
place for children, and the society of
their parents preferable to that of
all others. This is not a very easy
thing to do, and yet it must be done,
if parents would exert the influence
for good over their children, which
is necessary to their happiness and
welfare.

In the family, such amusements
should be allowed as are harmless,
and yet will serve to entertain chil-
dren. As far as is compatible with
the dignity suited to their position,
parents may, and perhaps ought to
take part in these amusements, and
never hesitate to witness them.
They should cultivate familiarity
with their children and make com-
panions of them. Whenever the
line of propriety is crossed, children
should be kindly, yet firmly admon-
ished, and the right course insisted
on till the parent's views are adopted.

Religion should be one of the hab-
itual topics of conversation. The
subject should be spoken of, not in
an austere or gloomy manner, but
pleasantly, yet earnestly. Its supreme
importance should be impressed on
the youthful mind. The Bible
should be read and talked about, the
family should unite statily in de-
votional services, and attendance
upon Sabbath-school and public wor-
ship should be kindly urged.

F. COURTNEY.

Analogy Between Moses and Christ.

"The Lord thy God will raise up
unto thee a prophet from the midst
of thee, of thy brethren, like unto
me; unto him ye shall hearken."
(Deut. 18:15.) Paul says, "Moses is
here speaking of Christ." (Acts 2:22.)
We will very briefly present the
analogy (like unto me) between
the two.

Moses was a mediator, "for the
law was ordained by angels in the
hand of Moses a mediator." Christ
is the "one mediator between God
and man, and the mediator of the
New Testament." Moses was pre-
served from the wrath of Pharaoh;
Christ was preserved from the wrath
of Herod. Moses must flee from his
country; Christ by divine direction
must flee into Egypt. Moses re-
turned to Egypt under the supervision
of an angel. Moses refused to be
called the son of Pharaoh's daughter,
thereby forfeiting his citizenship;
Christ refused to be made a king.
Moses was learned in all the wisdom
of the Egyptians; "Christ grew in
wisdom and in stature; never man
spoke like this man." Moses must
antagonize the magicians; Christ
must antagonize the Devil, whose
works he came to destroy, "leading
captivity captive." Moses was a
law-giver, a prophet, a worker of
miracles, and a king; Christ is our
law-giver, and head over all things
to the church; a prophet to teach
his people and reveal the will of the
Father; and a priest, made higher
than the heavens after the order of
Melchizedek, who, when he had
purged our sins forever, sat down at
the right of the Majesty on high, for
such an high priest became us."

Darkness prevailed when the law
sounded forth from Sinai's summit;
darkness prevailed from the sixth to
the ninth hour when the "God-man"
expired on the cross. Moses, as a
prophet, foretold the calamities of the
Jews; Christ foretold the siege and
downfall of Jerusalem. The spirit
in Moses fell upon the seventy dis-
ciples; the spirit of Christ was poured
out on the twelve apostles and sev-
enty disciples, and more abundantly
at the Pentecost. Moses, as a mili-
tary leader, was victorious over
kings and nations; Christ, by the
power of his gospel and the illumina-
tions of his spirit, is "going forth
conquering and to conquer." Moses
prevailed against Amalek by hold-
ing up his hands; Christ prevails in
Heaven by the efficacy of his blood.
"Moses prayed for the people";
Christ (prayed) prays that his people
shall be "kept from the evils of the
world," and for all that shall believe
on him through the word. Moses
ratified a covenant between God and
Israel by sprinkling blood on the
people; Christ ratified the covenant
of grace by shedding his own blood.
Moses instituted the Passover; Christ
instituted the Lord's Supper. "Moses
lifted up the serpent in the wilder-
ness"; Christ was lifted up to the
cross, that believers might have
everlasting life. Moses was meek

above all men; Christ was infinitely
meeker than Moses. The people
could not enter the Promised Land
until after the death of Moses; nor
of Adam's race ever has, or ever
will enter Heaven except upon the
foundation of the death of Christ,
who has opened the Kingdom of
Heaven by his atoning blood for all
believers. Moses' death was conse-
quent upon Israel's rebellion; the
death of Christ was vicarious (for
others); "He died for us; died for
the ungodly"; "was made to be sin
for us, that he might bring us to
God, being put to death in the flesh,"
&c. Moses died upon Mount Nebo,
Christ died on Mount Calvary. Mos-
es died in the vigor of his age;
Christ died in the glory of his man-
hood.

Moses, before his death, promised
another prophet (like unto me),
Christ, before his death, promised
another comforter, even the Spirit of
Truth, to convince the world of sin,
righteousness, and judgment, to
comfort and direct his people to the
end of the world, and "bring all
things to their remembrance what
soever he had said unto them."

Who can read this analogy be-
tween Moses and Christ, and not be
struck with astonishment and de-
light. And is this similitude and
correspondence in so many respects
the effect of mere chance? Surely
not. We, then, conclude that in "the
man Christ Jesus," we have found
him whom Moses in law and the
prophets did write, Jesus of Naza-
reth, the Son of God, in whom
dwells the fullness of the Godhead,
to whom be glory in "the church,"
now and in the world to come.

I have hastily thrown together
these thoughts. If worth a place in
the Record, use them; if not, con-
sign them to the waste-basket.

S. C. LEE.
FARMERVILLE, LA., April 14, 79.

Eating Unworthily.

Brother Newman and I are still
in dispute about the application of
1 Cor. 2:29. "For he that eateth
and drinketh unworthily, eateth and
drinketh damnation to himself, not
discerning the Lord's body."
We are agreed that unconverted per-
sons, and unbaptized persons, though
converted, are not Scripturally qual-
ified to commune. We are agreed
that the passage above was addressed
to the members of the Corinthian
church. We are agreed, that, aside
from the "divisions and heresies"
among them, they had changed the
communion into an ordinary meal,
eating to satisfy hunger, and drink-
ing to drunkenness, and on this ac-
count, the apostle says they ate and
drank "unworthily."

We disagree, that the passage may
be applied to unconverted persons,
as proof that they should not com-
mune. I think it may thus be ap-
plied; he thinks such an application
is a perversion of Scripture.
My reasoning, so far, is: "If Chris-
tians may live so disorderly as to
disqualify them to eat and drink
worthily, surely one whose heart and
life has not been changed at all,
could not eat and drink worthily."
I do not see that this is a perva-
sion, but a reasonable deduction
from the premises.

I wish to observe further that
Paul, after describing and condemn-
ing their faults, seems to introduce
this passage as involving a general
principle, and to give it as a reason
to justify his censure.

The passage is introduced by the
proposition "for," used in the sense
of because, and means to give a rea-
son for what has gone before.

After specifying the charges, he
decides that whatsoever shall do
such things is "guilty of the body
and blood of the Lord," and then
says: "For he that eateth and drink-
eth unworthily, eateth and drinketh
damnation to himself, not discerning
the Lord's body."

The general principle referred to,
is spiritual discernment.

These Corinthians did not discern
"the Lord's body," because of their
perversion of the ordinance. The un-
converted cannot "discern the Lord's
body," because not born of the Spirit.
Hence, as a Christian may lack
spiritual discernment on account of
perversion; and the unconverted
lack the same thing for lack of re-
generation, therefore neither can eat
and drink worthily. The former
from one cause, the latter from an-
other. The qualification necessary
to eating worthily—Spiritual dis-
cernment—is lacking in both. And I
say of the one, if he would eat wor-
thily, he must "discern the Lord's
body," and to do this he must change
his manner and design of eating;
and I say of the other, if he would
eat worthily, he must "discern the
Lord's body," and to do this he must
be born of the Spirit, and lead a new

life, so as to discern spiritual things.
Why? Because not to discern the
Lord's body, no matter by whom, nor
for what cause, is to eat and drink
unworthily. Therefore the passage
is applicable to both. If it has more
application to one than the other, I
think it is to the latter. So far from
being a perversion it seems to me
nothing can be plainer.

My good brother thinks my lan-
guage teaches a doctrine that just-
ifies sins in good people, and con-
demns good deeds in sinners. I do
not see how he comes to such a con-
clusion, nor do I see the force of his
illustration. He concludes by giv-
ing me this advice: "Quit thinking
about that Methodist preacher, and
you will understand the way of the
Lord more perfectly."

I can assure my brother I have no
prejudice nor unkind feelings against
that Methodist preacher; on the con-
trary, we were on intimate terms,
we met and parted so. I only avail
myself of a friendly interview to
investigate honestly the Scriptures
relative to his practice of adminis-
tering the communion to the uncon-
verted.

Unless my good brother makes bet-
ter speed teaching "the way of the
Lord more perfectly," I will have to
conclude one or two things: Either
that he has a very dull pupil, or that
he has the wrong side of the ques-
tion.

Brother Gambrell will please ex-
cuse and accept my thanks, &c., &c.
I don't think I will write any more
on this question.

M. V. N.

Dr. Saddlebags and Pastors.

Week before last, I expressed it as
a wish that some one would show
the injustice of the charge against
pastors, in the Record of March 27,
written over the signature of "Dr.
Saddlebags." In the last number of
the Record, the "Doctor" charges
me with *public doling*, and calls
upon me to state my "point of order,"
and promises to exonerate himself
in "the best way possible." Not
being at home just now, I have not
the Record of 27th of March, but
think that I remember enough of his
article to enable me to make a cor-
rect statement of the position to
which I excepted. The Doctor says
that the collapse which usually fol-
lows revival meetings, is caused by
pastors, in both the *manner* of which,
and the *manner* in which, they after-
wards preach to their congregations.
This is the point in his article to
which I object, and which I think is
a grave reflection against pastors.
While I do not say that pastors
come, in all cases, fully up to the
measure of duty, I do insist that
brethren make a great *mistake* when
they accuse them of being entirely
to blame for the collapse in religious
interest on the part of their churches.

Dr. Saddlebags certainly has ex-
perience enough in such matters
to know that a multiplication of
meetings and a continuous series of
religious efforts cause an increase of
thought upon religious subjects, and
often, if not always, awaken a lively
interest in them. Now, when these
meetings are brought to a close, and
people become again entangled with
the enmeshing cares of business, is
it at all out of the natural course of
events for some of this interest to
abate; yea, much of it? Is not the
fire kept burning by constantly
throwing fuel into it? Should the
chimney be left almost entirely with-
out fuel for a week, or a month,
would any one expect to find as
much fire as there was when it was
full? May it not be that some breth-
ren do not pray as earnestly and as
constantly for a revival of religion
after the close of a meeting as they
do during its continuance? If re-
ligious prosperity bears any propor-
tion to the degree of constancy and
fervency with which the duty of
prayer is performed, then it follows
that there is always a falling off of
religious interest when there is a
cessation of prayer, and a laxity of
fervency in prayer; and this, no one
will deny, is always the case after
protracted meetings.

Dr. Saddlebags also censures his
brethren in the pastorate for preach-
ing the third-rings of the law, and
declining publicly against the faults
of his brethren. To the first one of
these charges I will say, that ex-
angelists, as well as pastors, proclaim
the curse of law as one of the mo-
tives to repentance. And if it is
wrong to do this, why blame pastors
alone? I submit that it is not
wrong; Christ and the apostles so
preached, and the Doctor will not
deny it. Like Dr. Saddlebags, I
preach the love of Christ in order to
induce sinners to repent; lead
Christians to a more vigorous inter-
est in duty; and for the very same
reasons, I preach also the third-rin-

ings of the law. This I shall continue
to do as best I can, until I am con-
vinced by the teaching of God's
word that in so doing, I am wrong.
As to faults and "jobbies" among
brethren, I condemn them wherever
I find them; sinners shall know that
I don't sustain them; I shall cry
aloud and spare not; and if thus
faithfully discharging my duty
drives people "into winter quarters,"
as the Doctor says, let them go.
The Doctor says, let them go. I
love to please the people as well as
any body, but I am bound to be
governed by *Scripture*. Besides,
no one who loves the cause of the
Master will suffer corrections or in-
structions in righteousness to ruin
his religious feeling. If he goes
"into winter quarters," he will not
stay there long.

Again, Dr. S. says that he did not
have me in mind when he wrote the
article to which I excepted. I never
thought that he did. There is no
collapse in religious interest in my
churches, at which I feel alarmed.
For the most part, I conceive them
to be in better condition than ever
before; but I called the attention of
my brother pastors to the severity
of his position, because I thought it
time that such sweeping denuncia-
tions be corrected. They are get-
ting to be too common; a disaffected
element in our churches is ready to
take hold of them, and a great loss
of common sympathy which ought
to attach to faithful pastors, under
the burden of many trials, will nev-
er follow. Pastors have enough
to bear without such severe denun-
ciations at the hands of their more
fortunate brethren in the ministry.

The Doctor says I "dolged publi-
cally." If vindicting the cause of
pastors is *dolging*, I am ready to
"dolge" again, when necessary.

L. C. KELLS.

"Call to the Ministry."

In this article I will give the Scrip-
tural references bearing on the subject,
and then take up the second point.
The passages relied on are as fol-
lows: Matthew 13:22; Acts 13:2;
Rom. 11; 1 Cor. 14; Titus 1;
Heb. 5:1.

These references carefully studied,
will surely show that the apostles
regarded a direct choice by God, as
a necessary prerequisite to becoming
a minister of the gospel. This asser-
tion may be strengthened by refer-
ring to Acts 1:23, 25, where it is
said: "Show which of these thou
wouldest choose," leaving us to in-
fer that they desired no man on
whom the choice of God did not
rest. Thus, in all ages, true Chris-
tians have inquired after the will of
God not only in common affairs, but
also in entering and selecting men
for this most responsible position.

Still further light may be drawn
from 1 Cor. 12:18, 31: "God, in his
sovereignty, set the members, each
one of them, in the body, as it
pleased him," some to the office,
and some to another; some extra-
ordinarily illuminated, while others
were illuminated in an ordinary
manner. Both, however, were gifts
of the same Spirit, and they joined
to the body, in their different spheres,
by the same sovereign being, so that
none could claim their position by
virtue of merit or mere choice.

Personal consciousness. I have
decided to leave this out, as it refers
only to individual testimony. How-
ever, I will say in passing, that a
man may be as conscious of his duty
to preach, as of any other religious
duty. Nor is such a decision the
product of bare reason, or the result
of mere voluntary choice, but flows
from the combined operation of the
spirit and the truth upon his heart.
Not of merit, for, says Paul, "I was
made a minister, according to the
gift of the grace of God, which was
given to me according to the work-
ing of his power." (Ephesians 3:7.)
Says Plummer: "An ordinary call
may be as clear and satisfactory as
one accompanied by a great wonder.
The ordinary call is general, arising
from the wants and necessities of
millions of dying men; or special,
making it clear to an individual that
it is his duty to serve God and his
generation by becoming a herald of
salvation."

In this, as well as in other sub-
jects, we are too often led astray by
a total misconception of the Holy
Spirit and this work. We speak and
think of him as a mere moral influ-
ence, when, in fact, he is God. And
as God, he is with us to teach, guide,
give life, and to lay duty plainly be-
fore us. With such a conception of
our Holy Teacher, many of the diffi-
culties of life will be overcome, and
our confidence and faith in him who
promised the Spirit will be greatly
strengthened.

S. W. SHELLEY.

Religious men are designed by God
to be the model men of the world.

